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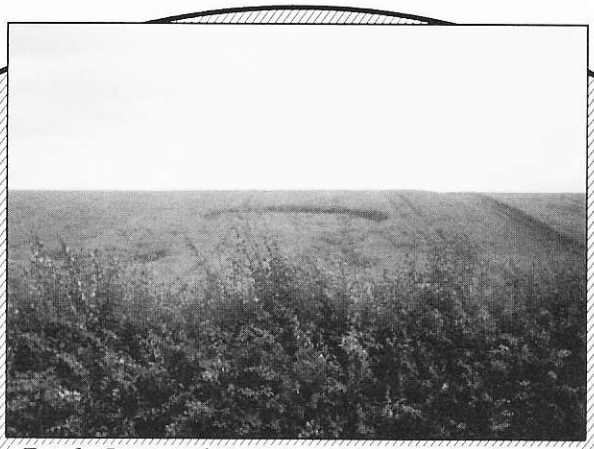

Fig. 1. Crop circle in a rape field at Sutton Scotney.

Fig. 2. Small grapeshot circle, Alton Barnes.

Fig. 3. Larger grapeshot at the "snail," Alton Barnes.

Fig. 4. Author Chris Talarski stands in dumbbell-shaped impression at East Field.

Going around in Circles

INTERNATIONAL UFO REPORTER

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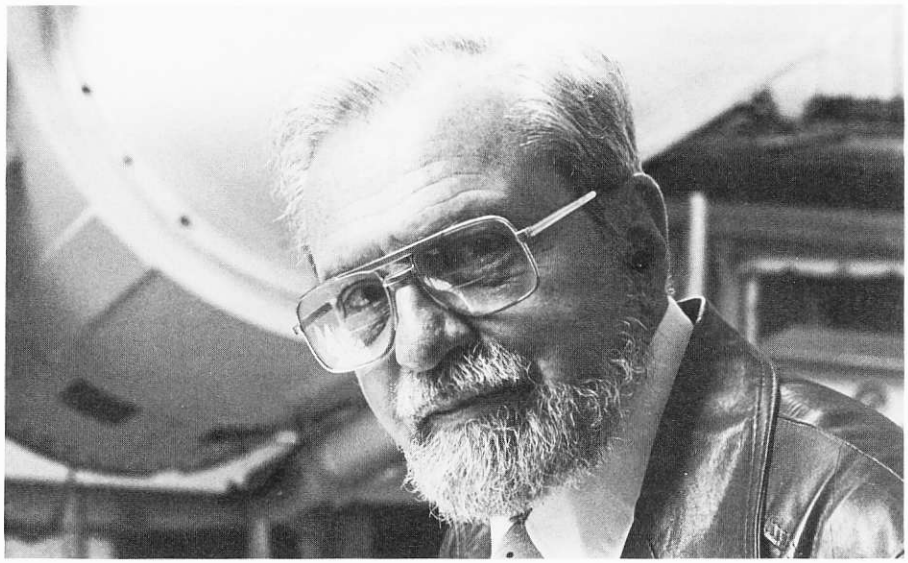

J. Allen Hynek
1910 - 1986

It is the persistence of the UFO reports, and the contents of those reports, that constitute the UFO phenomenon; it is this phenomenon that must be studied and its validity judged independently of any hypothesis of its origin. To do otherwise is simply not honest science.

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EDITORIAL

THE HOAXER AND THE HOAXED

Jerome Clark

It is hard to believe that Gerald Anderson's fibs remain a subject of anything but rueful humor. Nonetheless here we are, with a new book which preserves them, as what the authors want us to believe is testimony to a real event, between hard covers. This past June saw the publication of an 88-page monograph, *The Plains of San Agustin Controversy*, the product of an expensive, time-consuming "summit conference" between believers and skeptics who met in Chicago in February. *IUR* devoted big chunks of its November/December 1991 and May/June 1992 issues to articles and exchanges laying out the mass of negative evidence and skewering the ever more byzantine rationalizations of Anderson's defenders. In this issue Kevin D. Randle and Donald R. Schmitt throw the last shovelfuls of sod on the already deeply sixed coffin of Anderson's credibility.

In spite of it all, we now have Stanton T. Friedman and Don Berliner's *Crash at Corona*, with a highly selective account which barely acknowledges the story's problems, which are as abundant as nuts in a fruitcake, as it blithely incorporates the Plains of San Agustin nonevent into the larger fabric of evidence for the recovery of UFO debris and bodies in New Mexico in July 1947.

In this editor's opinion—and, I suspect, in many readers'—*IUR* has already devoted too much space to a hoax which seems as transparent as any in the long history of flying-saucer tall tales. Still, had I to do it over again, I would do it over again. In the end we had no choice. A claim of considerable potential significance was made and immediately attracted a core of supporters. The claim merited investigation, at the end of which it was found wanting, something we would never have known without the painstaking efforts of Randle, Schmitt, and Thomas J. Carey.

The positive side of all of this, of course, is that CUFOS—and by extension all serious UFO research—has demonstrated yet again its concern for the quality of the evidence. We are unlikely to see Anderson's story treated as anything but clumsy science fiction in future books by sober UFO chroniclers.

Nobody who has followed the UFO scene will take any pleasure in any of this. Friedman, after all, has been a friend to many of us, and a forceful, articulate, courageous proponent of the idea that UFOs are extraterrestrial spacecraft. Perhaps most important, he more than anyone else brought the Roswell incident—arguably the central event in UFO history—to all of our attentions. With William L. Moore (who, I cannot resist noting here, rejects Anderson's claims) he set in motion the long, complex series of events that have defined much of the ufology of the last decade, for good and bad, but mostly for the former.

True, the past 10 years or so has brought us such unsavory phenomena as the Bennewitz episode, the MJ-12 and other suspect documents, the chirrupings of assorted birds, and the demented visions of the Dark Siders. But the same period also produced a broad and growing body of knowledge regarding a seminal episode which probably would have remained hidden had Friedman not followed up on a remark, made in the course of a casual conversation, about Jesse Marcel's once having handled pieces of a UFO. Until then tales of crashed saucers were nothing but rumors which just about everybody who wanted to be thought respectable disdained. Most such tales still are—but not the Roswell incident, which today's ufologists disregard at their peril.

Unfortunately, the version of the Roswell event that emerged early on, in William Moore and Charles Berlitz's *The Roswell Incident* (1980), incorporated a story told by a dead man, Barney Barnett, and confirmed by no reliable source. The story, at least as it was recalled years later by friends of Barnett's, had it that a crash occurred at San Agustin, many miles to the west of the debris field near Corona, New Mexico. Here Barnett, plus a team of archaeologists, found four alien bodies before a military team ordered all civilians from the site.

Though Barnett's personal reputation may have been as exemplary as his friends insist it was, any connection between it and the Roswell incident was, and remains, speculative. Even Moore, who argued for a link in *Roswell Incident*, acknowledged in 1985 that attempts to verify it had come to naught. In *UFO Crash at Roswell* (1991) Randle and Schmitt labored mightily, and mightily unconvincingly, to preserve the Barnett story by moving it over to the Corona area. To their credit they have now conceded the futility of the exercise ("Second Thoughts on the Barney Barnett Story," May/June *IUR*) and agree that the story is irrelevant to Roswell. There ought no longer to be any doubt that, barring independent evidence which has eluded us even after years of searching, Barnett's will remain just another intriguing but unproven crashed-saucer folktale set in the Southwest.

Like every other Roswell researcher, Friedman implicitly assumed the authenticity and relevance of Barnett's testimony. When Anderson appeared on the scene, to some

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GOING AROUND IN CIRCLES

BY CHRIS TALARSKI

Chris Talarski is a CUFOS associate and volunteer who lives in the Chicago area.

If one can say nothing else with certainty about the circles phenomenon, one can credit it with endurance. For arguably 13 years the circles have continued to appear—in spite of last year's much-publicized claims that two elderly Englishmen, Doug Bowers and Dave Chorley, were responsible for a significant number of them. This year is no exception. Crop circles are occurring in England as I write.

I have followed the phenomenon for the last three years. I decided this year to see them for myself. I wanted to find out if I could determine whether they are real or an elaborately staged annual hoax.

My stay coincided with the Center for Crop Circle Studies (CCCS) First International Conference on July 17–19 and ended on the 24th, leaving time to visit formations and learn something about the 1992 season.

I regret having missed the hoaxing competition sponsored by the CCCS, the *Manchester Guardian*, and the German science magazine *Der Zeit*. The contest was held in West Wycombe near Winchester at the Dashwood Estate on the weekend of July 11. Twelve groups of participants labored in a field of wheat between the hours of 12 midnight and 5 a.m. to create predetermined pictogram formations outlined by contest officials. The winning team was evaluated on overall adherence to rules which included accuracy in design, amount of noise generated, and speed of execution. Some groups could not or did not follow the agreed-upon designs and created their own. They used a variety of apparatuses which made use of boards, tubing, ropes, and an impressive pair of struts attached to a ladder to gain access between tramlines.

At the CCCS conference Rupert Sheldrake, a biochemist and contest official, brought the audience up to date on the Doug-and-Dave saga. Both septuagenarians were invited to participate in the hoaxing contest, but they declined, citing their unhappy experiences with British media. They passed up a great opportunity to prove what they could do in a controlled setting. The contest prize of $4800 went to a team led by young circles enthusiast Adrian Dexter.

While the hoax competition was underway, the actual phenomenon was yielding its own designs on cornfields throughout England. As of July 1 approximately 100 events had been reported. April 28 saw the first report of a single circle in a field of rape (an oil-rich seed plant) at Sutton Scotney close to Winchester (Figure 1, cover). It was most likely a hoax, according to Busty Taylor and Richard Andrews, as discussed in *The Crop Watcher* for May/June. In May CCCS officers in southwest England received almost daily reports. The observed formations included single circles, triplets with tails arranged in triangles, single and double ringers, series of grapeshot (Figure 2, cover), a handful of pictograms, and a variety of other familiar basic shapes.

THE FIRST CIRCLE

On Friday, July 17, I first ventured into a crop circle. The CCCS provided a bus tour to Alton Barnes (Figure 3, cover), the site of several complex formations over the past two years. Leading the visit were Michael Green, Taylor, and Andrews. Two buses took us on the roughly 20-mile drive to northern Wiltshire. Most of the land we passed through belonged to the British military. Intermittent gunfire and the thumping of heavy artillery fire could be heard.

When we arrived, we were informed that we were to see a 450-foot "Snail" pictogram. It lay 300 to 400 yards from the narrow country road, from which it appeared only as an irregular blemish on the landscape. Only as one traversed the tramline and looked closely did the snail shape gradually become apparent. The formation probably appeared on or about the night of July 9. The farmer was charging one pound to each person who wished to enter the field, and at least 200 persons had trampled on the circle by the time I got my first look.

AT THE CONFERENCE

Later that evening, at King Alfred's College in Winchester, where the conference was held, Michael Green gave an introductory lecture. On Saturday the conference was in full motion. During the day the speakers brought attendees up to date on 1992 circle activity. George Wingfield, Beth Davis, Jürgen Kronig, and Michael Chorost discussed current events in Great Britain and abroad. They informed us that mid-July saw an increase in the number of complex formations, though the overall number of circles was not so high as in the previous two years. Possibly the decline of media interest, coupled with most people's belief that the phenomenon was a hoax, brought out fewer numbers of hoaxers. Nevertheless interesting new variations of crop-circle formations were in evidence.

These included corridors attached to circles terminating in a Y-shaped appendage which met another Y trailing off into a spiral. Several circles had arrows protruding from

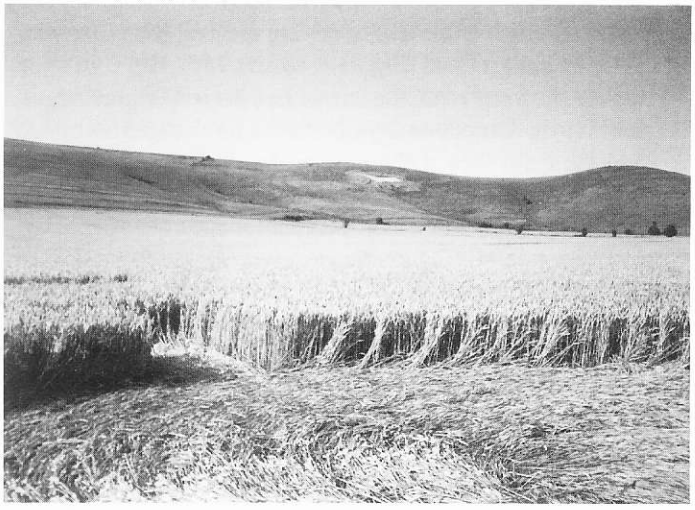

Fig. 5. The circle at Milk Hill 1.

Fig. 6. Flowlike flattened wheat at Milk Hill 2.

Fig. 7. Wheat stalks, bent but not broken, in circle.

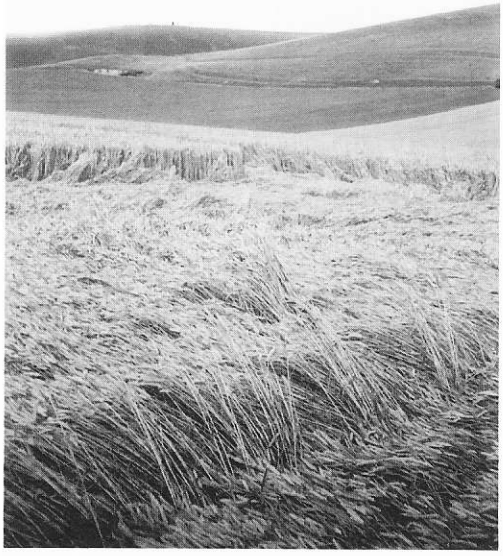

Fig. 8. Along a tramline at Milk Hill 2. Foreground shows single stalks of wheat.

their bases, and an unusual pictogram at Old Sarum featured four circles attached by a corridor; the second circle had a key; and the whole formation ended with an arrow. This same design contained a flanking scroll pattern seen on previous occasions during the last two years. The whole formation pointed north to Old Sarum mound.

Chorost talked about possible radiation effects on soil with crop circles and introduced Project Argus, this year's intensive study of the phenomenon, which will bring in unbiased scientific observers to conduct systematic soil- and plant-sample gathering and analysis.

That evening John Macnish, a freelance television producer and director for the BBC, played a video which showed aerial highlights of this year's circles and the hoaxing competition. Kronig summarized the political and sociological aspects of the phenomenon. Other presenters included Taylor, without whose incredible aerial surveillance and photography one cannot appreciate the scope of the phenomenon, and Andrews, a CCCS founding member, agriculturist, and dowser, who speculated about possible correlations between putative earth energies and crop-circle formations. Leonie Starr indulged in astrological ruminations, and Robert Trevelyan, a computer-networking consultant and compiler of a comprehensive database for the CCCS, offered his insights into the enigma. Wingfield told conference goers that the CCCS database will be available in the near future to members. This would be the first publicly available database on the circles.

Into the fields

After the conference, with the kind and patient assistance of *MUFON UFO Journal* editor Dennis Stacy, Chorost, Marshall Dudley, and the rest of the Argus team, I had the opportunity to inspect nine crop-circle formations. Of them six were too badly damaged by sightseers and general weather effects to make any conclusive determination about their reality or unreality. The remaining three, however, persuaded me that something truly anomalous is happening in that area of England.

In Winchester, Stacy and I inspected a two-week-old dumbbell formation in a barley field. The barley was not tightly planted together, so the pictogram did not have the stamped-down quality so often apparent in the more intriguing photographs and videos. A key appendage was attached to the base circle, but it was so lightly imprinted that Stacy had to direct my attention to it after I missed it. Also the circle was directly adjacent to a well-traveled footpath and could be seen from nearby homes, which made me wonder whether it was a hoax.

Alton Barnes had several formations, including the Snail.

Earlier I remarked that the Snail was messy and trampled because of a multitude of sightseers. This was also the case with most of the circles I saw during my brief stay. The circles had been on the fields for at least three weeks and sustained man-made and weather damage. Fortunately I did gain access to three sites which had few if any visitors. Two of these, under Milk Hill, were impressive; the other was close by in East Field (Figure 4, cover). Milk Hill 1 was not visible from any road; the farmer had denied Project Argus access to it. After three days, however, he changed his mind, and the team then gathered the appropriate samples and measures. I visited the site two days later on Tuesday, July 21, by myself. It was still in excellent shape even after a day of heavy rainfall (Figure 5).

The formation consisted of three main circles. Two were attached by a corridor; the third was connected by an 18-inch-wide snaking path and had a small keylike attachment. When I approached the first circle, I was so struck by its precision that I took off my shoes so as not to disturb it. The junction of the first circle and adjoining corridor gave me the impression that a gently flowing river was skimming the surface of the wheat field to create whatever it was I was standing in (Figure 6).

One aspect of the phenomenon I had particularly wanted to see is an often-mentioned feature wherein individual stalks are bent but not broken. This peculiarity was evident in abundance (Figure 7). At many points throughout the formation, I lifted a bundle of stalks and found this feature exactly as described in the literature. Some commentators have said this could be accomplished by adept hoaxers, but given the size of this pictogram, almost 200 feet, and its overall symmetry, I am inclined to disagree. In at least five other formations I visited, I did not see this effect so well demonstrated as in the Milk Hill 1 circle. That same evening, when I visited the site with Terence Meaden, I asked his opinion on its general appearance. He replied noncommittally—understandable, perhaps, after last year's unfortunate experience with the Wessex Skeptics hoaxing group.

Another unusual detail was the standing of rows of single stalks of wheat along the tramlines where circles are situated (Figure 8). This would be difficult for hoaxers to execute if they were starting from the middle of a circle and working their way out, all the while avoiding a thin line of standing crop. It should also be noted that circles are not always affixed on the central axis of a tramline.

So what could be the reason for this peculiarity? Possibly the crops lying immediately adjacent to the lines are more compact at the surface, so whatever force is applied is deflected from its initial flow. Or maybe hoaxers are just being more aesthetically devious.

Notching

In a December 1990 *MUFON UFO Journal* article Chorost reported a "notching" effect in the rectangular areas of some formations. This characteristic can best be described as a combing of an area of flattened crop where it intersects with standing crops, making a more or less straight line (Figure 9). To my delight the same effect of notching was present in the circles I saw at Milk Hill 1 (Figure 10), the East Field dumbbell, and—to a lesser degree—in Milk Hill 2. All three circles displayed this aspect beautifully.

Additionally, in Milk Hill 1 and 2 it also occurred leading out of the corridors into the circle as if the force had to use this feature to slow itself down or to realign itself as it continued its process, though it was not so pronounced as in the rectangular or keyed areas.

If hoaxers caused this notching, then I applaud their circle-making talents. This trait has been observed in a large number of formations for at least two years. Is the same group of hoaxers who are allegedly responsible for the complex "agriglyphs"—which feature notching—also creating the circular formations that show notching? Why would a hoaxer create a linear notching effect in a circular formation at dead of night under severe time constraints? Or is this evidence for a natural phenomenon which is responsible for both agriglyphs and simple circles?

Hoaxed formations

I can testify to the pitch darkness of the British landscape on a moonless night. One night a few colleagues and I making our way down a hill found our vision restricted to two feet in front of us. As we descended, one of us tripped and fell four feet down the incline. Another aspect to consider in hoaxing is the vastness of the terrain. Without a source of light or a very full moon, getting an accurate orientation to one's position in a field is difficult. Of course, many circles are adjacent to nearby roads; on the other hand, many others are in remote areas not easily accessible by roads or footpaths.

At the same time, as I have said, I visited six other formations which were, in my opinion, shoddy in construction and most likely hoaxed (Figure 11). One formation in particular deserves comment: the Lockeridge dumbbell. Located at the top of a 35- to 40-degree slope and accessible by road and foot, this circle had the dubious distinction of acquiring an arrow appendage roughly two to three weeks after its appearance (Figure 12).

Some cerealogists believe that this is indicative of the clever or mischievous nature of the aliens making the circles. I believe the origins of the new arrow are human and terrestrial. When Dudley and I inspected the site on Wednesday, July 22, Dudley noted that when he lifted a large bunch of wheat stalks in the arrow, there were heads of stalks directly below the ones he lifted. This led me to think that when one is hoaxing, an involuntary jerking motion occurs as the wheat is flattened, leaving that effect in its wake. Colin Andrews mentioned in a television interview (included in the *Crop Circle Communique* video) a telltale jerking aspect he has observed in hoaxed circles. If what Dudley and I saw in Lockeridge was Andrews' telltale sign, it caused me to wonder if most reports of appendages and rings added later are all hoaxed.

Genuine articles

It is not easy to find crop circles. The alternate flatness and undulating nature of the landscape make accurate spotting a dicey proposition. On Thursday, Taylor spotted from the air a comma-shaped formation which was dubbed Milk Hill 2 (Figure 13). Chorost sent out Dudley, Greg Kennedy, and me to confirm this report.

The circle was on the west side of Milk Hill almost half a mile from the country road leading to Devizes. Kennedy, on foot, followed a gently rising ridge adjacent to the field while Dudley and I walked on the western edge of the field. From our vantage point we were unable to see anything. After walking about a half hour Kennedy spotted it from his elevated pathway. We returned to the team's headquarters, and Chorost organized the sample-taking details and specific assignments. As far as we knew, the circle had not been there the previous day, so we were most likely the first persons to set foot in it.

After securing the farmer's permission, we set out to inspect the formation. Approaching the circle by two tramlines, we photographed and videotaped it before entering. This event did not have the solidly stamped-down texture seen in Milk Hill 1, but all the other characteristics were there, including a curious surprise. If Meaden's plasma vortex is real, it occurred in this field. The comma-shaped formation had an unmistakably windblown and flattened texture. Yet the crop had the bending feature just above the soil line; none of the heads were damaged; single stalks of wheat were erect along the main circle's tramline; and the notching process was subtly present in the curves of the circle. There were no signs that anyone had entered it.

The curious surprise I mentioned involved a coning effect which left approximately 20 to 30 wheat stalks bent at a 40-degree angle in a number of places throughout the formation (Figure 14). It seems the force was creating these cones in response to some irregularity in the field. All around the field was plenty of lodging (wind and rain damage). Conceivably the phenomenon adjusted itself to the lodging by forming cones, just as the notching was created in the process of forming straight edges.

Stacy observed that three things may be responsible for the circle mystery all at once: hoaxing, a Meaden-style vortex, and a completely different, anomalous phenomenon.

Some conclusions

Based upon what I have seen of this year's formations, I am inclined to believe that crop circles are created in two stages:

(1) The first stage initiates the design and compensates for irregularities in the field, sometimes causing the coning or the rows of standing single stalks along the tramlines.

(2) The second stage causes the bending of the stalks at a point just above the soil line (usually one and a half to two inches), and at this point notching occurs, especially in the rectangular, keyed, or straight-line formations, thus completing the design. This is, of course, highly speculative. Still, it is worth considering. Even though a large number of hoaxes occur yearly, there has to be something else creating these anomalous circles.

Fig. 9. Notching at the "key" appendage, Milk Hill 1.

Fig, 10. Notching along a curve leading into a circle.

Fig. 11. Dumbbell in Winchester. Probably hoaxed.

As of last summer, hoaxing has been imbedded in many people's minds as the final solution to the enigma. Though hoaxing probably constitutes 60 percent of all circle events, one should not surrender the entire phenomenon to such an easy explanation. Too many abnormal physical effects have been reported in the crops themselves, including the enlargement of the plants' growth nodes and aberrant radioactive counts in soil samples in circle sites. More testing is necessary to validate these findings. Chorost and the Project Argus team hope to do just that after the 1992 harvest.

Why are these circles continuing year after year, with no end in sight? This is the core of the mystery. Weighing all the theories and hypotheses currently being offered, I find myself going in circles, so to speak, trying to find some kind of rational explanation behind the phenomenon. After my visit I thought I might have a reasonably plausible idea about what is occurring. But in view of the variables one encounters in investigating the circles—for example, the weather, the topography, the shortage of hard data to analyze—I find it difficult to imagine any clear, definitive answer.

I hope the 1992 season will shed some light on the processes involved in circle formation, man-made or otherwise. If not, 1993's harvest awaits. ✦

Fig. 12. Arrow appendage added on to the Lockeridge circle. Apparent hoax.

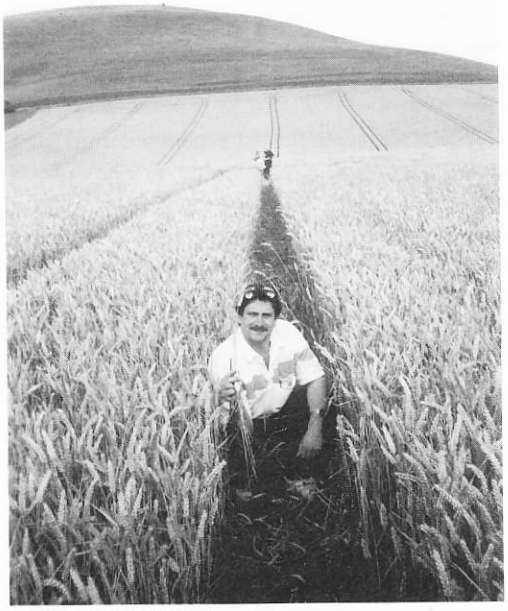

Fig. 13. Author collecting plant samples, Milk Hill 2.

Fig. 14. Cones of wheat, Milk Hill 2.

HELPING ABDUCTEES

BY JOHN E. MACK

John E. Mack, M.D., is professor of psychiatry at The Cambridge Hospital, Harvard Medical School, and Founding Director of the Center for Psychology and Social Change in Cambridge, Massachusetts. He is at work on a book about the abduction phenomenon.

Estimates presented at the June 1992 conference on the alien-abduction phenomenon at the Massachusetts Institute of Technology suggested that from several hundred thousand to more than 3,000,000 adults in the United States alone have had abduction experiences. Many of these individuals suffer from emotional and physical symptoms which include phobias, unusual nightmares, disturbing perceptual phenomena, and a variety of somatic problems. Often, in addition, abduction experiencers feel a profound sense of isolation and are burdened with inner questions about their personal sanity. These are likely to have been reinforced by harsh expressions of disbelief when they have attempted to communicate their experiences to relatives, friends, or colleagues.

Many abductees have been forced to go "underground," keeping the information of what they have been through to themselves until, with considerable fear and courage, they venture forward to contact someone who they hope is capable of helping them. In view of the psychological burden abductees carry, and their special sense of vulnerability, it is of great importance that the ufological profession develop a set of principles for the clinical evaluation and therapeutic care of abduction cases that can be shared with the larger medical, mental-health, and human-services community.

There are a number of reasons why we have not yet established agreed-upon procedures for working with abduction cases. First, the field is new.

The first evaluation and treatment of an abduction case was not published until 1966 when John G. Fuller described psychiatrist Benjamin Simon's evaluation and treatment of Betty and Barney Hill in a popular book. Throughout the time he was working with the Hills, Dr. Simon had little idea of what he was dealing with and concluded his treatment believing that the couple suffered from some sort of shared delusion (or folie à deux), an opinion that his data did not support and with which his patients disagreed.

BEYOND FAMILIAR BOUNDARIES

But Simon's experience reflects a continuing problem for this field. The abduction phenomenon is so challenging to conventional or accepted notions of reality that most mental-health professionals have simply failed to come to grips with it, seeking to place the cases that do present to them a familiar diagnostic category. In my experience this has inevitably left the abductee feeling worse off than before he or she sought help. There is not yet, to my knowledge, a single article describing the abduction phenomenon in a mainstream psychiatric journal, though I have been trying to correct this situation.

Second, with a few exceptions, abductees, though they may be considerably distressed, are not medically or psychiatrically disturbed. In fact, it has been striking to me how *little* diagnosable mental illness there is among abductees when one considers the depth and intensity of the traumas they have undergone and the amount of psychic energy that has been expended in denying or otherwise keeping out of consciousness their abduction experiences.

As a result of these factors, medical or other health-care professionals do not have a great deal of experience with working with abductees. There seems even to be a kind of behind-the-scenes lore—not false under the circumstances—that a person who considers himself to be a possible abductee would do well to stay away from psychiatrists or other mental-health professionals lest their case be forced into the procrustean bed of the practitioners' diagnostic preconceptions. In my recent experience increasing numbers of psychotherapists, especially those who have had some exposure to alternative therapies or to the field of transpersonal psychology, are able to be open-minded and supportive to abductees even when they have little familiarity with the phenomenon itself. They are gaining enough familiarity with the alien-abduction field to at least consult someone like me who is working in the area.

Third, and related to the above, experiencers are more likely to have self-diagnosed their conditions as being UFO- or abduction-related through a grapevine of connections. This generally begins with a friend or colleague to whom they have confided their experiences and questions and who then refers them to a book dealing with the subject or to a lay person or professional associated with CUFOS or otherwise involved in the UFO network. Often the case will be investigated from the standpoint of its ufological significance, including interviews regarding the abduction experiences themselves, without involvement of health-care professionals. In some instances these cases may be referred to hypnotists, whose training may be quite variable, in order to uncover the buried memories of the abduction experiences. In other cases the self-suspecting experiencer may contact one of the pioneers in abduction research, such as Budd Hopkins or David M. Jacobs, whose work they have read or

whom they may have heard lecture or seen on television.

My point here is not to criticize anyone who has led the way in this difficult field. On the contrary, without courageous leaders like Hopkins and Jacobs who have been willing to speak truthfully about what they were discovering, exposing themselves to incredulity if not ridicule while at the same time devoting themselves emphatically to the care of abductees, we would not be so far along in appreciating the abduction phenomenon as we now are. I am not even arguing that the therapeutic care of abductees *should* be the exclusive province of physicians or mental-health professionals, though they may, by virtue of special training, have a head start in understanding some of the symptoms and psychological subtleties of abduction cases. This is a new field, which may evolve into a profession in its own right, demanding knowledge, skills, and temperament—a certain flexibility or openness, for instance, to phenomena that do not fit the established paradigms of reality—that are particular to *its* complexities. But the fact remains that the responsible and informed care for the needs of abductees has occurred, with a few well-known exceptions, largely outside the health-care field. As a result we do not have a consistent set of principles for the evaluation and treatment of abduction cases that one would expect if the phenomenon were identified within an established clinical discipline.

Separate lives

UFO-related abductions affect powerfully the lives of experiencers. Some abductees feel as if they have been living a second, secret life that they have denied or kept out of consciousness, separate from their everyday experiences, even though they know or suspect that what they have been through is of great significance. When the memories of what they have been through are relived, especially under hypnosis, feelings are expressed of terror, rage, and grief as intense as any I have encountered as a psychiatrist. It is this affective intensity, above all, that gives the phenomenon its authentic character. Because of the power of the phenomenon and its profound impact on the lives of abductees and their families, it is important that we develop sound clinical principles for dealing with it.

In the past three years I have met with 64 abductees (using the criteria of recall with or without hypnosis of being taken by humanoid beings into an unfamiliar enclosure and subjected to various medical-like procedures) or probable experiencers and have done at least one hypnotic regression with 28 of them. My cases came initially by referral from Hopkins. In recent months, especially with my public association with this work, I receive letters or phone calls from persons who have learned of my interest from many sources, including hearing, seeing, or reading something in the media, by word of mouth with the ufological community, consultant by other health-care professionals, and even encounters at social occasions.

My caseload is probably skewed in certain respects. Nonprofessional investigators tend to contact me about cases that they believe are complicated by medical or more than usually severe emotional disturbances. Some possible abductees contact me because I *am* a psychiatrist willing to take this phenomenon seriously. A few individuals have hoped that I will find them "crazy" or will come up with some sort of psychiatric explanation for what they have experienced rather than face that what they have undergone is "real," whatever that may mean. Still others come because they know of my interest in the philosophical or spiritual implications of the abduction phenomenon or its possible meaning for human consciousness. Yet despite these idiosyncrasies of my caseload, or the fact that the way I work derives from my training and background as a psychiatrist, psychoanalyst, and even as a Grof holotropic breathworker, it is my hope that the ways I work with abductees may have useful applications for others in the field.

Responsibilities

Working with abductees is not only time-consuming but it can be extremely demanding emotionally and even physically. I have found it essential, therefore, to have a partner who, along with me, has had "on-the-job training" in all aspects of this work. Pam Kasey has fulfilled these functions capably. Kasey, who has an AB degree from the University of Chicago, illustrates the dilemma of credentialing in this field. She has a range of skills well suited to working with abductees: high intelligence and intellectual curiosity, administrative thoroughness, computer literacy, philosophical openness, great human empathy, and the ability to "be with" the most intense sorts of human distress. She wishes to obtain further education—but in what field?

There is also the difficult problem of the financing of this work. Most abductees do not have means to pay for private clinical help. Many do not even have health insurance. Appropriate care involves many hours of a practitioner's time, and neither health-care professionals nor nonprofessionals can usually afford the time that is required. The many hours volunteered by devoted nonprofessionals and even by some professionals cannot meet the needs of this field. I have supported my own and my assistant's work through grants, consultation fees, writing contracts, or time taken from my hospital job, or have simply been unremunerated for countless hours of work. But not all practitioners have these income sources or can afford to give care in this way.

In my situation there is the further fact that though I am a psychiatrist and my first responsibility is to the health and well-being of anyone whom I see professionally, I do not regard abductees as patients in the usual sense. Rather, they are, with some exceptions, normal and healthy persons who have undergone disturbing and mysterious experiences. I look upon them—I tell possible abductees this—as co-investigators in an exploration of the unknown in the process of which I expect that they will come to feel better and less burdened. Basically we are learning together.

For this reason I do not charge them a fee directly, though I feel justified in billing third-party carriers, since experiencers do suffer from various anxiety or post-traumatic states (legitimate diagnoses in the DSM III manual). Our local abductee "community" is in the process of setting up a fund, which the abductees will administer, containing the relatively small amount of money collected from this source. The issue of financing this work, especially because the reality and seriousness of the phenomenon is denied by grant-giving foundations and other mainstream institutions, remains a very serious problem.

Evaluation and treatment

The process of evaluation and treatment I will describe represents an ideal. It consists of an initial evaluation interview, further meetings, including the possibility of hypnotic regressions when indicated, referral to a support group (ideally one's own), and the development of a self-help support structure within the abductee community itself. Naturally it will not be feasible, or even indicated, to follow this course in all cases.

I am discovering that it is valuable to set aside two hours for an initial interview with a possible abductee. There is much to cover.

The experiencer is likely to feel a great deal of fear initially, knowing that he or she is probably crossing the line of denial and embarking on an important journey. I spend considerable time exploring this anxiety, what they fear that they will discover (for instance that they are insane, or, more often, that they are *not* insane and that there is no psychiatric explanation for what they have been through). I acknowledge their courage in coming to see me.

I will usually start with a review of the circumstances that caused them to contact me at this time. We examine the experiences and feelings that make them suspect that they have been abducted, such as missing-time episodes, a history of unexplained lights or beings in their immediate surroundings, unusual dreams or nightmares that seem abduction-related, or powerfully affecting close sightings of strange craft. I am likely then to leave the subject of abduction-related matters to take a more conventional personal history. I then return to the abduction story later.

In taking the history, I am trying to determine whether there are indications of psychiatric or medical disturbances, such as depression, psychosis, severe relationship problems, physical symptoms, physical and/or sexual abuse and other traumata, which are distinct from the abduction phenomenon itself. Abductees often have suffered from various traumata within their families, but I have not yet encountered a case where these events explained the abduction story. The relationship between abductions and other forms of trauma is one of the current areas under research in the abduction field.

I also wish to determine the basic ego strengths and relationship supports in the potential abductee's life. These will be important for the work ahead; their quality may even tell us whether or not it is wise to proceed with further uncovering of traumatic memories. In some cases when the individual seems to be struggling emotionally, or is having difficulty functioning effectively (whether or not this is abduction-related), it is indicated to refer the person for more conventional supportive psychotherapy, with someone who is at least open to the reality of the abduction phenomenon.

I am following several abductees who are simultaneously in therapy with other psychotherapists who help them deal with the inevitable burdens in their personal lives and relationships that the phenomenon creates as well as, of course, with other personal problems. It is helpful for me to compare notes from time to time with the other therapist.

Ontological shock

In exploring the abduction history itself, I am careful not to indicate whether I believe that an individual is or is not an abductee. Generally abductees will or will not make that determination themselves from what they hear themselves saying, depending on the facts of the story and the memories available. Sometimes this will not become clear until after one or more hypnosis sessions.

I watch carefully for what I call signs of "ontological shock." This is demonstrated by a certain sadness, even tearing, which represents the impact of the undoing of the experiencer's denial ("I have treated them as dreams" or "I was hoping, doctor, that you would tell me I was crazy"), leaving them with the bleak realization that what they have experienced actually occurred and that reality as they have defined it is forever altered. It is an existential moment brought about primarily by my indicating familiarity with the details of their story from other cases, thus distinguishing what they have been through from dreams, fantasies, or psychological symptoms. I may reinforce this distinction by asking them to rate their experiences on a hypothetical "onto" (ontological) scale, where zero would be "I know the experience was a dream, a fantasy, or a lie," and 10 is "it was as real as you sitting here before me."

After a few "10s" the ontological shock is fairly complete, and it is important at this point to join the probable abductee or ask him or her to join us (Kasey and me) in the shared journey of exploring this intriguing mystery. We cannot make the experiences not have happened or not recur. We can offer the possibility of enabling abductees to deal with them far more effectively, especially if they wish to follow through with further explorations.

At the end of the initial interview, it is usually clear to the client and me whether or not "something has been going on" and whether or not that something confirms or at least suggests the likelihood that the individual has undergone abduction experiences. In most, but not all, cases the person wishes to go further with the exploration of what he or she usually feels has been, if not a lifelong process, an area of their lives that has been troubling, burdensome, and mysterious. Further curiosity has usually been aroused in the

session, and the experiencers want to know "what has been happening to me," as if to reclaim their lives. I discuss with them the possible pain and distress they will almost inevitably encounter if they explore further. Nevertheless many have chosen to have further interviews and/or hypnotic regressions to fill out incomplete recollections or uncover the memories and experiences they have kept out of consciousness.

At this point in the process there are several options. If the individual is still dubious or anxious and confused about what has come up in the session, I tell him or her to think about what we have discussed, perhaps to keep a journal (always useful, especially because the meeting may trigger memories that did not come up when we were together), and to call me or Kasey the next day to discuss feelings and answer further questions.

For those who wish to explore further, we schedule another face-to-face interview either to obtain further historical information or to discuss anxieties and uncertainties that have come up or persisted since the last meeting or a first hypnosis session. In most cases we invite the person to the next monthly support group meeting (in my home) where he or she will meet other experiencers and help offset the isolation from which abduction experiencers almost inevitably suffer.

In a few instances I have referred abductees for psychological testing, either to reassure myself of the impression of basic psychological health (confirmed in each case) or, in one instance, to help clarify a complex mixed picture of abduction stress and emotional disturbance. But testing is expensive and is not practical as part of the evaluation in most cases. More importantly, standard psychometric, or even projective, tests do not tell us what we really want to know: the complex relationship between abduction-related and other life stresses, the subtle personality qualities such as heightened intuitiveness, sensitivity, and psychic ability that abductees seem to possess, or the nature and source of the stress itself.

It is a measure of the courage and psychological strength of the abductee group that so many of the experiencers I have seen wish to proceed with hypnotic regressions in order to come to terms with what has happened in their lives, even when they understand fully how stressful this may be. They simply do not want to go on with their existences, anxious and burdened by experiences that most of them do not know how to gain access to in ordinary states of consciousness but which are, nevertheless, affecting them powerfully on an everyday basis.

At this point I am faced with a major problem. The use of a nonordinary state of consciousness to explore abduction experiences is emotionally and even physically taxing as well as time-consuming for the therapist. Very few therapists who are familiar with or open to the abduction phenomenon are trained in the use of hypnosis. I had little training in hypnosis as a psychiatric resident and had virtually to teach myself, observing and obtaining support from Budd Hopkins, in order to do this work. Financial constraints impose limitations on the few therapists who are competent to do this work. Pam Kasey and I are in the process of training a local group which will be able and willing to join us in the work with abductees. I know that Hopkins and Jacobs, with the support of Robert Bigelow, are undertaking a large-scale training effort for mental-health professionals in this field. But at this time there is simply not the skilled manpower available to serve this group adequately.

Forbidden memories

Having noted the above constraints, I want to make it clear that hypnosis, or a modified use of it, can be of extraordinary value in the treatment of abduction cases. When he treated the Hills, Benjamin Simon turned to hypnosis because of its known value in recovering traumatic memories, but I wonder if he expected that this method would have been so dramatically effective in this and subsequent abduction cases seen by other therapists.

It is still not entirely clear to me why hypnosis is so powerfully and uniquely helpful in abduction cases for recovering memories and working through the disturbing feelings associated with them. Something more seems to be at work than in other sorts of traumas. The repression that follows abductions, or the splitting-off of the memories of the abduction experiences, seems to be specifically addressed in the nonordinary state of consciousness —as if in some way the exploration mirrors in reverse or precisely undoes the psychological repressing forces that moved the original experience out of consciousness.

In addition to the psyche's own capacity to repress, "dissociate," or split off disturbing mental content, abductees usually feel, in addition, that they have been instructed not to, or forbidden to, remember their experiences. Sometimes they are told that this is for their own protection, and, indeed as for example in the case of children, it is just as well that they have not held in conscious memory disturbing abduction-related details which would have overwhelmed their defenses and afflicted their childhoods. To address this prohibition, the therapist must explain clearly that this is a new time and context, that the old orders no longer apply (if they ever were appropriate), and that he or she has never seen harm and only benefit come from bringing back the memories under constructive circumstances. This kind of conversation can occur before and/or within the hypnosis session.

Hypnosis

When it is established that the next step will be to schedule a tie for a hypnotic regression, I prepare the person carefully in advance and just before the session itself. Sometimes a spouse, friend, or other individual close to the experiencer wishes to be present for support or to learn about a reality that is so difficult to accept. This can be useful if the experiencer agrees to have the other person(s) present.

I explain that there is nothing strange or "spooky" about hypnosis (for most of us have been exposed to the theatrical or mysterious thought-controlling aspect of hypnosis) and that this is a method of relaxation which enables the experiencer to turn his or her attention away from the investment in the outside world and the busy thoughts and preoccupations that allow us to function in the world. In the session experiencer will be able to devote himself to his own inner experiences in a secure and safe setting. I caution the client (along with, of course, anyone else who is present) that powerfully disturbing feelings and bodily sensations and reactions may occur but that I will be there to support him and bring him safely through it.

Initially my technique was to determine in advance with the abductee which abduction experience(s) would be targeted in the session. Then, after explaining the hypnosis process, I would begin the trance-inducing exercises to bring about emotional and bodily relaxation, stressing the safety, security, and support present. After this I would ask the experiencer to create in his mind a comforting, safe, and beautiful setting which he might imagine or actually remember in his life; from there he can embark on the journey into the past and retain assurance that he can return to this place at any time.

Having learned in advance some of the details surrounding the particular abduction experience being targeted, I ask the experiencer to go back to the time in question and, when he is ready, to begin the narrative of that night, automobile trip, or whatever other circumstance obtained when the abduction began. I am then careful to speak only to ask questions about details of what he saw, felt, or is feeling now (feelings and sensations in the present moment tend to become confused with those from the time of the original experience, and it is useful to help the person to understand the distinction). When he reaches difficult points in the account, as evidenced by hesitation, subject changes, perspiration, shakes, complaints of pain, anxiety, or intense vibratory sensations (quite common and evidently related to specific energies associated with the alien-abduction phenomenon), or blunt objections to going on ("I don't want to look at them" or "I don't think I can do this"), I will offer extra reassurance about his present strengths, point out that he has come through this successfully as witnessed by his real life, and assure him that he has my support to get through it.

At some point a judgment must be made that we have gone far enough for the day. That is usually a composite decision which includes the therapist's ability to be fully present to so much disturbing material in addition to the experiencer's tolerance of emotionally and often physically powerful, disturbing thoughts, feelings, and sensations.

Modifications

In recent months I have introduced two modifications of this approach.

First, especially after the first hypnosis session, I may, with the experiencer's agreement, conduct an open-ended process, not targeting a particular time or event. This is based on the consideration that the psyche has a kind of inner wisdom or economy, together with something like a searching mechanism or "radar," which allows or enables the individual to locate the experience that needs to be addressed on this occasion.

When I use this approach, I explain, in addition to the above, that I may have to be more active in my questioning to orient myself to what is coming up with questions such as "How old are you now?" or "Where [or when] is this happening?" Using this method, I have been astounded to discover how "right" from the standpoint of the unfolding of the therapeutic process are the unconscious choices abductees may make. An early childhood episode may come forth when I do not expect it, or a recent traumatic abduction that neither of us had credited with much power may be recovered with an intense affective storm.

Second—and perhaps more fundamental to the approach I use—is a combination of hypnosis with a modification of the breathwork technique I learned in my training with Stanislav and Christina Grof. The hypnosis has a verbal element which permits conversational contact to be maintained throughout the session. The breathwork enables us to move into and through the affectively disturbing places and to work with energies and resistances which are held in the body. I explain at the beginning the importance of the breath and of the breathing to the work. I tell the person about the breath, that it gives him power and connects him to the life-giving forces of the cosmos. Early in the relaxation process I ask the individual to establish a deeper than normal, full slow rhythmic breathing pattern and bring him back to his breathing again and again.

Within the actual trance session I continually "recenter" the person by asking him or her to go "back inside" and return to the breathing. I explain that it is more important to notice or fully experience the often disturbing emotions and bodily sensations that are occurring, to relive and move through them, than to recapture the content of the abduction narrative. The story will most likely come forth eventually, but the value of the reliving will be greatly enhanced if the remarkably powerful and sometimes deeply disturbing feelings are fully experienced. What typically happens is that the narrative proceeds until one of two kinds of resistance is encountered. Each is of fundamental importance. One is the familiar trauma of the intrusive procedures that are intrinsic to abductions: the forced "taking" of the person from his or her surroundings, induced paralysis, painful and frightening probing and implanting, staged sexuality, and various reproductive violations.

The other form of resistance might be called "ontological," an unwillingness to give the experience reality by acknowledging the memory of specific details. This is manifested particularly in an unwillingness to "see" the alien beings, even when they are familiar from previous abductions, especially to make contact with their engulfing, searching eyes. This will make them real and remove, once

and for all, the denial that has operated as a psychological defense. Tears and sadness, the expressions of grief, are common as these defenses give way. They represent a kind of end to innocence, the loss not only of defenses but of a consensus world view they have shared in the larger community.

Using the breathing to give the abductee more power and courage to confront his experiences, we can often move together deeply into the most disturbing experiences. Details of the story can be patiently and fully recovered often with screaming, growling, and other expressions of the terror and rage that were prohibited or prevented from being experienced or expressed at the time of the original abduction. I remind the experiencer always to go inside again and return to the breathing when the going gets too rough.

At difficult points I may sit on the edge of the bed and put my hand on the person's shoulder to reassure him of my presence. Occasionally when I touch an abductee who is in the throes of reliving traumatic moments, it is necessary to be sure that I am explicitly distinguished from the alien agent of his distress. Usually a few words of reassurance or clarification are sufficient to offset any temporary confusion of this sort.

Finally, in association with the breathing I use a limited form of bodywork which is part of the Grof breathwork method. Traumatic experiences are held in the body's tissues, stored as disturbing or constricting energies in the muscles or other cells; the physiology of this containing of energy is poorly understood. As the traumatic, physical aspects of the abduction experience become conscious, the original blocks to emotion and body sensation are evoked once again. But now the warded-off energies are nearer the surface, available for expression and discharge.

What has been discovered using the Grof method is that pressure in the blocked area of the musculature, and encouragement of the experiencer to apply counterforce against the resistance that is applied with the hands, will bring the stored emotions forth and discharge the tensions that have been out of reach until this time, "stuck" in the body. As strong emotions are coming to the surface, I can feel, for example, in the client's neck or back, in the place where he feels that the alien instrumentation once occurred, a powerful tightness or spasm in the muscles.

Using the above technique, while encouraging the experiencer to give full expression to the emotions that are coming forth, including strong sounds of fury, terror, or grief, I have witnessed the occurrence of tremendous relief and working-through of the traumatic experience. Afterwards the person feels relaxed and unburdened. This resolution, at least in relation to this particular experience, lasts.

It is essential before one ends the session to reach a point of completion. This may not mean discovering all that happened during a particular abduction. Other experiences, including bodily intrusions, may have occurred during the abduction episode under investigation. But the experiencer (and the hypnotist) may feel that we have done "enough," saving further investigation of the abduction for another time. At this moment it is the sense of emotional completeness that is sought.

Following up

It is important to follow up the session the next day. The experience can be greatly therapeutic, even ground-breaking. But at the same time, the sometimes unexpected vividness and power of the recalled elements of the encounter may leave the experiencer in a mixed state of relief, shock, and even some depression as the last bits of denial of the reality of the abduction history have been undercut and surrendered. Furthermore, the psychological opening that has occurred in the session may lead to the triggering of other memories and experiences which need to be acknowledged and tracked. I generally ask experiencers to call me the next day, and they nearly always do. If they do not, I will call myself or ask my assistant to follow up in a day or so.

Abductees have often had many encounters throughout their lives, beginning in early childhood. In theory they could benefit from continuous hypnosis sessions to explore their details. In practice this does not usually seem to be indicated. A powerful session as described above can be by itself transformative, releasing a great deal of stored energy, unburdening the psyche, and moving the experiencer's consciousness to a "higher," more philosophical perception of possible realities. Additional memories of the abduction just investigated and other encounters tend to become conscious, and abductees, who often have a surprising reservoir of ego strength, can do much good work themselves, especially if they have an informed support network of other experiencers and investigator/therapists they can contact as needed. My assistant Pam Kasey provides an invaluable service to a large group of abductees by being available to talk about the issues that come up for them.

With appropriate following-through, one or a few sessions can bring about a major shift in consciousness with the development of a less adversarial or bitter attitude toward the alien entities, even though they have been subjected to repeated traumatic assaults, including the experienced loss of fetuses and forced sexual violations of various sorts.

Abductees, at least in the group I have seen, sometimes undergo profound spiritual development, including intense sensitivity to the destruction of the earth, which comes to be seen as a garden or paradise we are ignorantly destroying, and the feeling that they are part of some sort of cosmic shift with regard to the human place in nature. Frequently they come to feel that there are other realities, to which they have been exposed during their abductions, beyond the Newtonian/Einsteinian space/time universe. Powerful intuitive and psychic faculties, which may have been latent, sometimes develop, including precognitive abilities and healing capabilities. Openings to a great variety of light-related perception occur and come to occupy much of the experiencer's daily consciousness.

Monthly support meetings are a basic part of my

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ABDUCTIONS: IMAGINED OR IMAGINAL?

BY DAVID A. GOTLIB

David A. Gotlib, M.D., a Toronto psychiatrist, edits the *Bulletin of Anomalous Experience*.

Hidden Memories: Voices and Visions from Within by Robert A. Baker. Buffalo, New York: Prometheus Books, 1992. 373pp. $27.95.

The Omega Project: Near Death Experiences, UFO Encounters, and Mind at Large by Kenneth Ring. New York, New York: William Morrow and Company, 1992. 320pp. $20.

The premise of Robert A. Baker's *Hidden Memories* is that anomalous experiences of all kinds, including UFO sightings, contacts, and abductions, can be subsumed under one of three explanations:

(1) The claimants are undiagnosed paranoid schizophrenics.

(2) The claimants are hoaxers.

(3) The claimants are experiencing a variety of psychological phenomena which they misinterpret as "supernatural" events.

Baker, retired chairman of the psychology department of the University of Kentucky, has written before on the abduction phenomenon. His contribution to the *Journal of UFO Studies* issues forum on UFO abductions is titled "Q: Are UFO Abduction Experiences Real? A: No, No, a Thousand Times No!" (*JUFOS*, n.s. 1, 1989). In this book he covers a lot of ground, debunking ghosts and haunted houses, spiritualists, past-life experiences, out-of-body experiences, spirit possession, and, of course, UFO contactees and abductees. He also ventures beyond the paranormal arena, asserting that the following are equally groundless: psychoanalysis ("Freud's theories were baseless and aberrational, and when he formulated them he was under the influence of cocaine, which specifically affected his brain"); the unconscious mind (which "does not exist; it is a function with no scientific support whatsoever, and a contradiction in terms"); hypnosis (nothing but fantasy and cryptomnesia). The scope of this book makes it one-stop shopping for all your debunking needs.

According to *Hidden Memories*, "there are scarcely any limits to the ability of the human mind to delude itself." Baker describes a number of mechanisms by which this occurs. One, cryptomnesia (the "hidden memories" of the title), Baker calls the "power of the mind to recall things of which there is no conscious memory."

It is now well established that we—all of us—have the ability to learn, absorb, and file away large amounts of information and then, though we have forgotten the source of its origin, we are able to retrieve all or a part of it at a later time. Since, as is also well known, we add to, subtract, amplify, contract, alter, and confabulate our memories, we find ourselves hard put to determine what is the truth and memories of real events, and what is invention and fantasy or imagination.

Cryptomnesia is a recognized psychological phenomenon. Baker's argument is that cryptomnesia and similar phenomena are sufficient to explain all so-called supernatural or anomalous experiences (well, to be fair, not *all* cases —just the ones that do not come from liars or paranoid schizophrenics).

While this makes for a fine debating point, this premise is difficult, if not impossible, to investigate empirically, since we do not at present have an objective way of determining whether a memory is accurate or cryptomnestic.

The premise also does not stand up to Baker's own debunking arguments. The same logic he uses to discredit psychoanalysis, for instance, is just as applicable to his own position. Baker quotes Sir Karl Popper's 1962 critique of Freud, Adler, and Marx:

> A Marxist could not open a newspaper without finding on every page confirming evidence of his interpretation of history. . . . The Freudian analysts emphasized that their theories were constantly verified by their "clinical observations". . . . I could not think of any human behavior which could not be interpreted in terms of either theory. It was precisely this fact—that they always fitted, that they were always confirmed—which in the eyes of their admirers constituted the strongest arguments in favor of these theories. It began to dawn on me that this apparent strength was in fact their weakness.

As Baker goes on to say, "The irrefutability of both Marxism and Freudism is not a virtue; it is a vice. Nothing can prove psychoanalysis false. Everything confirms it and nothing denies it. Simply said, scientific inquiry doesn't matter to psychoanalysis; it is simply not relevant."

Now replace the words "Freudism" and "psychoanalysis" with "cryptomnesia" and read the above two quotes again.

Baker raises some fascinating and important social issues which, frighteningly, he never addresses. If, as he says, we "cannot even trust our own senses and perceptions" and "our memories . . . prove to be faulty and unreliable," then what does this mean not just to the study of paranormal phenomena but to the judicial system? Or to personal

relationships, and the concept of trust? To any kind of human enterprise that depends in whole or in part on accurate recall?

For example, Baker states that "65 percent of reports of child abuse and neglect are unfounded" and correctly observes that "we must never forget that being accused of such a crime is viciously destructive, and it can cost the victim his or her child, their career, their reputation, and their rights." Having illustrated the human suffering of both the unfairly accused and the truly abused, Baker astonishingly leaves completely untouched the question of *how to deal with this dilemma.*

The chapter of most interest to *IUR* readers, on UFOs and abductions, is introduced by John Keel's observation: "If you want to learn all about ufology you should read any good study of religious fanaticism. . . . Such seemingly psychotic behavior is, unfortunately, rather common among UFO hobbyists, many of whom are pathological liars." This gives the reader a pretty fair idea of what's coming.

Baker declares, "We simply do not have the reliable or valid—much less irrefutable—evidence necessary for scientific convictions or conclusions" that UFOs are of extraterrestrial origin. Nonetheless he asserts:

> No matter where we look, the evidence seems more and more convincing that all so-called alien abductions are a psychological phenomenon that offers the abductee-claimants rewards that are unavailable in other ways. We are referring here, of course, to those abductee cases that are hoaxes. There may well be a second category: Cases made up of individuals who are mentally aberrant, who are mentally incapable of separating truth and fiction in this regard, and who, therefore, sincerely believe. . . .
>
> Finally, there may even be a third category of normal, mentally stable, socially well-adjusted individuals who, while under hypnotic regression (or who have had a hypnogogic or hypnopompic dream) are persuaded by an overly credulous UFOlogist that either the regression or the dream or both represents [sic] a real event. These three categories more than likely account for 99.9 percent of all abductee claims.

This, of course, is not a new claim. It is the central argument in Philip J. Klass' 1988 book *UFO-Abductions: A Dangerous Game* (reviewed at length by Thomas E. Bullard in November/December 1987 *IUR*) and in almost every *Skeptical Inquirer* article on ufology. There are no new data to support this claim; instead, Baker presents a rehash of IFO cases, "classic" cases such as Travis Walton and the Hills, alongside contactees such as Elizabeth Clare Prophet and Bo and Beep of the Human Individual Metamorphosis (HIM) organization. These latter, sensational examples serve only to lower the overall tone of the book.

If his premise about the true nature of UFO abductions is correct, then hundreds, perhaps thousands, of persons are suffering from these delusions. Paranoid schizophrenics are causing havoc (indeed, "As far as society is concerned, the biggest and most serious problem is the large number of undetected and un- or misdiagnosed paranoids running around loose"), while feeble-minded persons are having their misinterpretations reinforced by greedy or naive therapists. Yet Baker's solution to the problem extends no further than the following: (1) improve science education in the schools and (2) improve the image of the scientist in the media. I favor long-term planning as much as the next man, but Baker betrays a curious and distressing lack of concern for those suffering in the here and now.

He reserves a special contempt for mental-health professionals who have chosen to provide assistance to abductees:

> Why do they do it? The reasons are obvious: for fame and for fortune. Not only will the creators become famous for discovering and labeling a new disorder, but other therapists will call for consultantships and lectures and as *the* recognized medical authorities on the disorder riches beyond imagination will accrue.

Hidden Memories is unfailingly patronizing or downright insulting to all individuals involved in the topic it purports to cover in a scholarly manner. And that is too bad. What is needed from the "skeptical" viewpoint is less rhetoric and more empirical validation of "skeptical" claims. Clinical studies demonstrating the effectiveness of "skeptical" interventions to help those affected are also vital. Baker's assertion that investigators and therapists are all looking for fame and fortune notwithstanding, at least some of us who work with abductees are doing so primarily because of a need among the experiencer community for someone to listen to them and to assist them in coming to terms with their experience.

The question of how best to do this is still an open one, and I for one would welcome a treatment protocol that had demonstrated effectiveness for this problem. It would certainly simplify my life a lot, and I would personally volunteer to donate my share of "fame and fortune" to Dr. Baker.

In ridiculing the entire enterprise of abduction research, Baker, a psychologist, is entirely missing the point of *why* most therapists have entered the abduction scene in the last five years. Whether the ultimate cause of abductees' experience is an anomalous altered-state experience, undiagnosed paranoid schizophrenia, or vivid cryptomnestic experiences, the sequelae of the experience are clearly observable. John Mack has recently described these sequelae (in *Bulletin of Anomalous Experience*, April 1992) as follows:

> The stress has four dimensions. First there are the traumatic assaultive events themselves—the helplessness and terror of the intrusive procedures, being overwhelmed, etc. Second is the fact that these individuals cannot talk about their experiences in their families as a child or to their peers later without, generally, getting the response that they are bizarre or off-base. So a self-enforced isolation occurs. Three, the experience shatters our notions of consensus reality in which abductees, like all of us, have been raised. These things simply cannot or should not exist and I have found abductees even preferring that they were deluded, let alone dreaming, rather than having to face the fact that something like this that is "real" has actually happened to them. Four, there is the unpredictability and [lack of] protection. So abductees live in

apprehension of future threat. Abductees who are parents are particularly troubled that they cannot protect their children.

It is truly dismaying that Baker has nothing substantive to offer in the way of direct help or guidance to concerned professionals.

For all its shortcomings, *Hidden Memories* has a few useful points for the serious reader. One is that ufologists need to recognize the methodological flaws in the way UFO abductions are currently studied, flaws that make it difficult or impossible to mount a serious scientific argument against the psychological explanations Baker offers. For example, every individual studying abductions needs to be fully conversant with the wide range of phenomena whose symptomatology overlaps with what are called "abductions": dissociative phenomena, sleep paralysis, hypnogogic and hypnopompic hallucinations, nocturnal panic attacks, temporal lobe epilepsy, and schizophrenia.

To take this one step further, a complete medical and psychological profile, done by a mental-health professional (or someone expressly trained for this task) should be a basic component of every abduction investigation. Such a data base gives ufologists the power to reliably screen for the situations mentioned above, as well as scientifically demonstrate the truth or falsity of skeptical counter-hypotheses such as fantasy-prone personality or birth trauma.

Scientific rigor in data collection and analysis would address Baker's demand for "replication and demonstration [of] the truth of their contentions and claims under carefully controlled experimental conditions with legitimate experimental controls." This kind of rigor is long overdue in the abduction field.

Investigators often seem obsessed with the smoking gun, the case to end all cases, the one that proves beyond further doubt both the reality and the nature of the phenomenon. While this is understandable, practically speaking we have not come up with one yet. Making the smoking gun the focus of all our efforts is a lot like going into a Las Vegas casino and placing your entire stake on one number on the roulette wheel. If you win, you win big. If you lose, you lose it all.

Ufology has sought to get itself out of the fringes and into the mainstream of respectable scientific disciplines for a long time. I suggest that the time has come to spend some of our stake (of manpower, time, and money) not on long shots but on truly scientific study of the psychological measures of abductees. Through these we may be able to establish the existence of an anomalous event here.

Imaginal universe

Which brings us to *The Omega Project.* In contrast to *Hidden Memories*, *The Omega Project* attempts to elevate the discussion of paranormal phenomena by careful, systematic data collection and analysis of the role of psychological factors. Author Kenneth Ring is professor of psychology at the University of Connecticut and author of two seminal works on the near-death experience, *Life at Death* (1980) and *Heading Toward Omega* (1984). He treats the subjects of the Omega Project, persons who have had near-death experiences (NDErs) or UFO encounter (UFOErs) with compassion and respect. Though the book makes some points with which mainstream ufologists will probably disagree, this is, from start to finish, an impressive and highly readable piece of work.

Results of *The Omega Project* have previously been presented in journal form (see, for example, Ring and Christopher J. Rosing's paper in *JUFOS,* n.s. 2 [1990]). In basic outline, Ring compared two experiencer groups (persons who reported an NDE and persons who reported some kind of UFO encounter) with two control groups (those who were interested in NDEs or UFOs but had no personal experience with same). Each of the 264 subjects was given a battery of questionnaires (reproduced in the appendix) designed to measure childhood experiences (unusual psychological and paranormal experiences, including fantasy proneness, psychic sensitivity, and susceptibility to alternate realities); home environment (information related to child abuse and other early traumas); psychological inventory (tendencies toward dissociation); psychophysical changes; life changes inventory (changes in personal values and interests); religious beliefs inventory; and opinion inventory (subjects' understanding of their experience or interest and its impact on their beliefs and worldviews).

Some of the findings:

Compared to their control groups, UFOErs and NDErs report a great incidence of childhood abuse and trauma (such as serious illness); are more likely to show dissociative tendencies in their psychological functioning; are *much* more likely to report that they underwent many psychophysical changes following their experience (Ring describes this as a "generalized sensitivity effect" to various environmental conditions, as well as food and medicines).

These changes do not diminish over time but remain stable.

Other results serve as an interesting counterpoint to the debunkers' argument that the entire enterprise of paranormal research is fundamentally a waste of time and resources. UFO and near-death experiencers showed significantly greater appreciation for life, self-acceptance, and concern for others compared to controls, and a decreased sense of materialism. An experience that results in personal changes of this kind is one that is worthy of study, not one to be taken lightly, or explained away as a paranoid delusion.

Interestingly, Ring found that the control group—those interested in UFOs or NDEs but not having had personal experiences—"tend to state that on the whole it has made a positive difference in their lives, if one is willing to grant that having a greater appreciation for life, oneself, others and the world at large, and so on, are positive changes."

Omega Project methodology has its limits, as Ring acknowledges in his commentary. For instance, all of the data came from self-reports. Thus we cannot determine the accuracy of participants' responses, especially regarding

childhood events. For instance, do UFO experiencers report a great incidence of childhood abuse and trauma because they were *actually* traumatized, or because they have particularly poor or imaginative memories, or because (as Baker might suggest) memories of traumatic and abusive childhoods are currently "in vogue"? This question cannot be answered from the existing data.

Ring notes a similar problem in drawing conclusions from the data on changes in beliefs and values. He admits that it is impossible to determine whether these changes were caused directly by the unusual experience or as a result of a subsequent change in lifestyle (such as diet, meditation, spiritual practices, or social groups). Another interesting follow-up question would be whether the changes noted above can be documented in behavior or can be experimentally verified.

It should also be noted that of the seven principal instruments, four were specifically constructed for use in the Omega Project and so have not been standardized by comparison to a normal population. The other three had been used previously in other research.

One of the central findings concerns the issue of fantasy proneness. In his questionnaire Ring differentiated between fantasy proneness ("obvious immersion in fantasy worlds") and sensitivity to nonordinary realities ("subjectively real perceptions of nonordinary realms and of the unusual denizens of these domains"). Ring found that while fantasy proneness as children was *not* characteristic of the experiential group compared to the controls, sensitivity to nonordinary realities *was*—especially so for UFO experiencers.

In his synthesis of the findings of the Omega Project, Ring proposes the existence of an "encounter-prone" personality. Such an individual is "psychologically sensitive" to alternate realities and to the extraordinary experiences that come from access to these realities.

There are many routes to becoming psychologically sensitive, according to Ring. Some may be born with a natural aptitude, while others may be brought up in an environment that encourages imaginative involvement, thus cultivating their sensitivity to nonordinary realities. Another way, suggested by the finding that "extraordinary experiencers" report a greater incidence of childhood abuse and trauma, is this:

> Individuals . . . coming from a history of childhood abuse and trauma . . . [may] develop dissociative tendencies as well as a capacity to become deeply absorbed in alternate realities.
>
> When, therefore, in later life, such persons undergo the trauma or shock of either a near-death incident or one involving a UFO, they are more likely than others, because of their history of familiarity with these nonordinary realities, spontaneously to "flip" into that state of consciousness, which, like a special lens, affords a glimpse of these remarkable occurrences. As a result, they are likely to "see" and register what other persons may remain oblivious to.

Ring emphasizes that he is *not* saying that all abductees are victims of child abuse, simply that childhood trauma may be one route to the development of the encounter-prone personality.

He further suggests that the nonordinary reality "seen" by the psychologically sensitive, far from being "imaginary," is "ontologically real; it is also a world that has form, dimensions, and, most important for us, persons." This "imaginal realm" can be perceived only in altered states of consciousness which destabilize ordinary perceptual modalities.

The imaginal hypothesis does not deny a physical reality to these experiences, and indeed nothing in the imaginal hypothesis discourages us from studying this aspect of the phenomenon. Yet I have observed this idea receive a mixed reception from those interested in ufology and abductions. It is seen as too "New Age" or metaphysical by some who are proponents of more literal-minded interpretations of abductions (for instance, the abductions-as-genetic-experiments hypothesis), while too sterile and dualistic by some who emphasize the powerful transformative power of these experiences.

I think that both objections miss the elegance in the imaginal hypothesis, which is inclusive rather than exclusive. It suggests a unifying substructure not only to abductions and UFOs but also to a wide variety of experiences in parapsychology, folklore, and traditional culture. For example, folklorists such as Peter Rojcewicz have written at length about the similarities between alien-abduction lore and folkloric tales of elves and fairies (see his essay in Peter Narvaez's anthology *The Good People: New Fairylore Essays* [1991]). The Omega Project touches on the many parallels between abduction experiences and the shamanic journeys found in many aboriginal cultures.

Ufologists and abduction researchers may be uncomfortable with the implications of comparing the abduction phenomenon to folkloric and mystical experiences. That does not obviate the similarities. If some ufologists have objections to this comparison, these objections should be approached with scholarship and rational arguments. Besides, one of the most compelling arguments in abduction work is that themes and details appear consistently in the stories of persons who could not have had prior knowledge of them. How can one justify including some of these corroborating features and excluding others?

Ring draws on the psychophysical changes observed in the extraordinary experiencers in his study to speculate that NDEs and UFO encounters "appear to be the gateway to a radical, biologically based transformation of the human personality." He suggests extraordinary experiencers might be viewed as contemporary shamans, on an initiatory journey in an imaginal realm which, though having an objective existence of its own, appears to us in symbolic guise.

He uses Michael Grosso's postulation of a benign transpersonal "helping intelligence," Mind at Large, in sketching out a Jungian-inspired analysis of the abduction narrative:

> [Abductions] may be understood as holding up a mirror in which we may view ourselves and our environment—in symbolic guise.

The alien, of course, turns out to be ourselves, his actions our own, his bleak world in need of regeneration our home planet's possible future unless. . . This collective dream, spawned by the benevolently guided intelligence of Mind at Large, itself in part a reflection of humanity's own deepest forebodings and intuitions, is a sort of a diagnostic warning dream, a kind of prophecy, which, correctly interpreted, spurs us on to right action. Coded in images and symbols that reflect our contemporary space age's fascination with life elsewhere in the universe and using one of the dominant archetypal figures of our era, the extraterrestrial alien, as the metaphysical symbol of our own alienation, the abduction story is a call, sounded by humanity itself and in turn reflected through the agency of Mind at Large, to awaken to the earth's plight before it is too late.

Thus *The Omega Project* is really two books: a presentation of the study methodology and results as well as Ring's own interpretations and conclusions. These two components are carefully separated, thus making the book of value even to those who do not find Ring's theories to their liking. While much more work needs to be done to validate and expand on the findings of the Omega Project (and, as noted above, Ring is the first to admit as much), the project nonetheless represents a refreshing attempt to study an aspect of the abduction experience that is researchable.

Baker and Ring both make dramatic statements about the nature of abductions in their respective books. While Baker presents only carefully selected anecdotal evidence (the very technique for which he derides ufologists), Ring actually went out and studied the population in question. We await a "skeptical" book whose author takes the time and trouble to do the same. ✦

ABDUCTEES—*continued from page 15*

therapeutic approach. These occur in my home on a weekday night and are attended now by 20 or 30 experiencers, sometimes including spouses or intimate friends. My assistant and I with my wife's support provide light refreshments. The group has recently grown to a size where I have asked its members to handle more of the logistics of the meeting. The "formal" part of the group meeting generally lasts about two hours, but the experiencers are encouraged to hang out and talk informally; so the last people usually leave after 11. The meetings provide the abductees an opportunity to overcome their isolation, find validation that they are not "crazy," and that other reasonable persons have experiences like their own. A genuine peer group forms, and real friendships evolve over time.

The agendas for the meetings are rich and varied. New members are introduced, and time is allotted for "show and tell," a reporting in of what has happened to each person since the last meeting, whether or not this is abduction-related. There is discussion of events occurring in the UFO/abduction field, such as the CBS miniseries of May 1992, the conference held at MIT in June, media appearances of the abductees or me, plus new and old books, articles, and rumors related to our interests. A great deal of time is spent discussing the scientific, philosophical, spiritual, and political nature and meaning of the abduction phenomenon with varying degrees of fruitfulness from the standpoint of results but much satisfaction and some frustration with regard to the process.

The inevitable concerned is expressed about government cover-up, surveillance, and conspiracy, with no consensus. Recently we have spent time thinking about, organizing, and planning how we can communicate more effectively with the public and the media concerning the abduction phenomenon. This includes the beginning realization that the patronizing, cynical attitude of some media shows and coverage, including the participation of a hostile debunker (usually called a "skeptic") on the program, constitutes a human-rights violation of an authentic minority group.

Finally, the abductees themselves constitute a natural support group outside the monthly meetings. Some of the people with whom I am working have training in the mental-health field and are particularly knowledgeable and helpful to others in the group. Kasey and I encourage the experiencers to contact particular other abductees who we believe will be well suited to helping them, and this has proved to be of great value.

Group members are also gaining in strength, self-esteem, and self-confidence as they plan for events and "come out" publicly to make the phenomenon familiar to wider audiences by speaking at conferences and to the media. They are becoming better organized, individually and collectively, and more proactive, experiencing themselves less as victims than as pioneers in a new human endeavor.

In conclusion, I have presented an approach for working with abductees. This approach includes an initial evaluation, possible hypnosis sessions modified by the Grof breathwork method, monthly support-group meetings, and extensive provision for self-help within the abductee group itself. This approach could constitute a model or ideal, which a therapist/investigator might not wish or be able to follow completely in each case. The investigation, therapy, and support of abductees is a new field of great power and importance. Abductees are sensitive and vulnerable individuals who are, in most cases, not mentally disturbed. They are strong, often intuitive persons who need openness and understanding. I am impressed that when the appropriate help is provided, a little can go a long way.

I wish to acknowledge the special place and support of Budd Hopkins, who introduced me to this work, including demonstrating the use and value of hypnosis in working with abductees. His courage in holding steadily to the truth of what he has seen has been vital for the development of this extraordinary field. ✦

MISSING TIME

BY KEVIN D. RANDLE AND DONALD R. SCHMITT

Kevin D. Randle and Donald R. Schmitt are authors of *UFO Crash at Roswell* (1991). The Gerald Anderson claim discussed in this article figures prominently in Stanton T. Friedman and Don Berliner's recently published *Crash at Corona*.

Gerald Anderson burst on the UFO scene in early 1990 after *Unsolved Mysteries* rebroadcast its widely viewed report of a crash of a flying saucer near Roswell, New Mexico. Anderson called the program's toll-free number, claimed he had been on the crash site, and was told that some people would want to talk with him. Anderson put letters in the mail to Kevin Randle and Stanton Friedman, both featured in the segment.

On February 4 Randle telephoned Anderson, using the number his letter had provided. Randle left a message on the answering machine, and Anderson returned the call that evening at 6:35, according to phone records. Randle recorded the conversation.

Anderson told an interesting story of a family outing out to New Mexico's Plains of San Agustin in July 1947. He claimed that during their hunt for rocks (moss agate originally but other forms of agate in later interviews) the Andersons discovered a crashed saucer and its flight crew. Gerald Anderson provided many details about the event and the location. At the end of the call, Anderson invited Randle to stop by next time he passed through southern Missouri, and he urged him to call if he had additional questions. "You have my address," he said, "so don't hesitate to write or whatever, and if you happen to be through here again . . . I wish I'd known so [we] could have sat down and talked."

But after that Anderson failed to return repeated phone calls. He broke communication with Randle. That whole story has been reported in *The Plains of San Agustin Controversy, July 1947: Gerald Anderson, Barney Barnett, and the Archaeologists*, published jointly by CUFOS and the Fund for UFO Research and available from either for $20.

During the next few months Anderson maintained close contact with Friedman, relating a story rich both in details and in contradictions. When Randle and Schmitt challenged part of it, based on what Anderson reported to Randle in the first interview, Friedman retorted that Randle had talked with Anderson for no more than "10 or 15 minutes."

When Randle insisted that the call had been longer than that, Anderson supporter John Carpenter, in a *MUFON UFO Journal* article (September 1991), insisted it had lasted only 26 minutes. According to Carpenter, "Kevin Randle has never met Gerald Anderson, but has talked with him by phone one time for 26 minutes (verified by phone records), long before our [his and Friedman's] investigation began." Later in the article he referred again to "Kevin Randle's 26-minute phone call." And later still: "one first-hand 26-minute phone call on February 4, 1990."

After reading these words, Randle timed the tape and found that it ran for more than 50 minutes. Because of the break in recording caused by having to turn the tape over, he could not calibrate the exact timing. Still, whatever it was, there could be no doubt that it was far longer than Carpenter said it was.

Randle reported as much to Carpenter and asked if Carpenter had an explanation for the discrepancy. In a letter dated September 12, 1991, Carpenter wrote, "Here are some examples of 'good science' which may disturb you. *As I stated in my paper*, 'verified by phone records,' the call from Gerald to you on 2-4-90 *was* 26 minutes long. Since reading these words is not good enough for you, maybe seeing a Xerox copy of the phone record will help you understand *we* have the hard evidence. (Check your tape player—maybe it's running slowly.)"

Carpenter enclosed a copy of the disputed bill. This item would later become an important piece of evidence.

Far from answering the question of the discrepancy, Carpenter's response simply ignored it. Copies of the tape, first shared with Linda Howe for her use only, then copied without permission, were sent to Carpenter. In his paper for the CUFOS/FUFOR monograph, Friedman acknowledged the tape's 50-minutes length but has never made an effort to explain the missing time.

THE DOCTORED BILL

As they prepared to reproduce the exhibits for the monograph, Mark Rodeghier and George Eberhart of CUFOS noticed that the phone bill submitted by Anderson had the same typeface as that on the letter Anderson wrote Randle in January 1992. Rodeghier called Randle and asked if anyone had verified the phone bill with the phone company. The answer was no.

The following Monday, on visiting the local Bell Telephone Company, Randle learned that Anderson was served by Southwestern Bell. He called the business office in Springfield, Missouri, and explained the situation. The

woman working "Position 10," Becky Pim, said that she would see if the company had records that went back the 18 months to Anderson's call to Randle. She returned, having reviewed the microfiche to report that the 26 minutes and the $3.89 charge did not match. She would not give out the numbers; she said only that they were larger than those on the bill Anderson had submitted.

Randle immediately sent her a copy of the bill, asking for her to verify, and to compare the bill with those issued by Southwestern bell. Pim responded, "This [a copy of the bill] appears to be a copy of our microfiche records. However, the length of the call and the amount is [sic] different."

In other words, Anderson had doctored the bill.

Randle, Rodeghier, and Schmitt sought more information. In a follow-up letter to Pim, we asked specifically about the typeface. We also asked for a sample bill and inquired if a line of sevens was used as an item break. This would eliminate the possibility that the phone company had made an error which could conceivably describe the discrepancy.

On June 9, 1992, Pim, with the authority of Southwestern Bell, responded with a short note which read, "Mr. Randle: enclosed is a copy of the page in question from our microfiche."

It answered all the questions. On a first, quick examination it seemed that the bill provided by Anderson matched the bill sent by the phone company. Pim had used white-out to erase the numbers for the length of the call and the charge but had left in the total, which also differed.

Closer examination revealed that the bill Anderson sent to Carpenter was *not* a copy of his Southwestern Bell bill but one of his own creation. The typeface did not match. Anderson's had squared block zeros, for example. The bill from Bell did not. In fact, the typeface on the bill submitted by Anderson clearly matched that of his own typewriter or printer but not that of Southwestern Bell.

What we now had was a copy of the same paper from Southwestern Bell. By careful study we could see that the call from Anderson lasted 54 minutes and that the amount was $8.32. Anderson had retyped the entire page of the bill before giving a copy to Carpenter.

This explained the discrepancy. Anderson wanted everyone to believe he had talked with Randle for only 26 minutes. Earlier Friedman had reported the conversation to have lasted "10 or 15 minutes." Anderson later said 26 minutes and stuck to that story, apparently to undermine Randle's credibility. He created a document to support his version of the story, apparently reasoning that it would make Randle, who by now was outspoken and skeptical of Anderson's claims, look like a liar.

When we challenged the 26-minute time in September 1991, the smart thing to do would have been to admit the mistake. Anderson could have said that his memory had fooled him. Instead he created a phone bill to back up a phony story.

Carpenter has written of his interaction with Anderson: "My independent research was proceeding quite well before I ever met Stan [Friedman]. And what I *did* learn from him was the importance of VERIFICATION—a concept he preached and practiced with great persistence and patience."

Verification should have involved an effort to substantiate the bill with the phone company. It should have extended to checking the bill against other samples from the Anderson typewriter. This latter oversight might have been excused if it hadn't been for the missing time. With a tape that ran to more than 50 minutes, it was a question that should have been addressed. At no time did Friedman and Carpenter offer an explanation for the missing time, nor were they inclined to search for one.

With the long litany of failed corroboration (for a complete list, see *San Agustin Controversy* or the extended discussion in May/June *IUR*), it is no longer possible to give any credence to the Anderson tale. If Anderson forged a phone bill, what other documents should be suspect? A letter, allegedly written by cousin Vallejean, supposedly confirming Anderson's Uncle Ted's diary but in fact composed on a typewriter with a typeface that matched the one on Anderson's machine? A peculiar high-school transcript that purports to show he did not take an anthropology class in 1957 from Dr. Winfred Buskirk—the apparent model for the "Dr. Buskirk" young Anderson allegedly encountered at the 1947 crash site—when Buskirk among others said he did? (For details see Thomas J. Carey's "The Search for the Archaeologists," November/December 1991 *IUR*.)

Chain of evidence

The only possible alternative explanation for the discrepancy between the Southwestern Bell bill and the one given by Anderson is that we, not Anderson, forged it. Of course this is not true, but it is a claim that could be made to muddy the waters. The chain of evidence, however, eliminates this explanation.

First is the tape. Others, including Friedman, Don Berliner, Fred Whiting, and Carpenter, have heard it. All acknowledge it runs to more than 50 minutes, which supports our version of the events.

Second, Carpenter is on record with the 26-minute story. He published it in the already-mentioned September 1991 *MUFON UFO Journal* article. At several points in that article, titled "Gerald Anderson: Truth vs. Fiction," he reports the length at 26 minutes and writes that it was verified by the phone records.

Third, in his September 12, 1991, letter, Carpenter tells us that he is enclosing a copy of the phone bill showing the 26-minute length: "Since reading these words is not good enough for you, maybe seeing a Xerox copy of the phone record will help you understand the hard evidence."

After a cursory examination of the phone bills, Friedman declared that it appeared the one supplied by Anderson and Carpenter was a "cut and paste job." Richard Hall carried this allegation to us. Friedman was suggesting, however, that we had tampered with the bill supplied not by Southwestern Bell but with the one given to us by Carpenter. In his

examination of the bill, Friedman failed to realize that what he thought were changed numbers were the result of the copying process. All the numbers that Friedman thought had been changed had not been changed. But, more importantly, the critical numbers—those of the length of the call and the amount charged—were not disputed.

Fourth, we have the statement, by Becky Pim at the Southwestern Bell Residence Service Center in Springfield, which says, on a copy of the bill submitted by Anderson, "However, the length of the call and the amount is [sic] different."

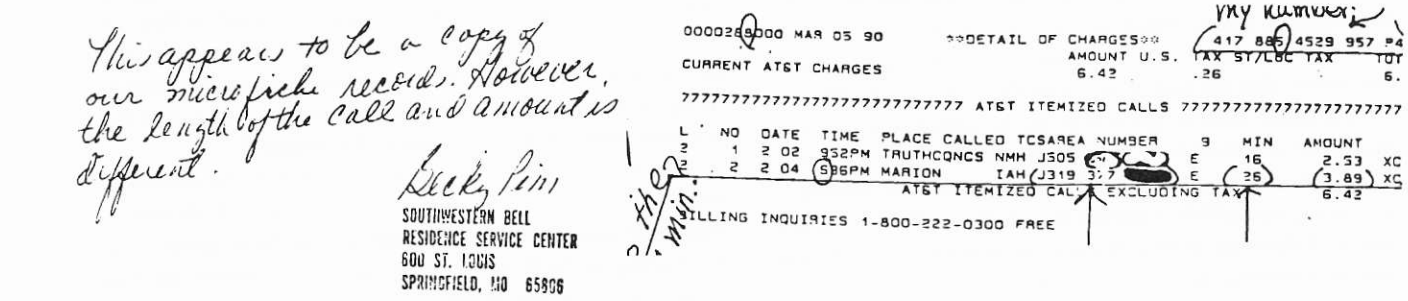
Fifth, we have a sample from Anderson's typewriter or word processor, showing us the typeface. The bill Anderson submitted matches the typeface on his typewriter but does not match the typeface used by Southwestern Bell.

Sixth, we have a copy of the microfiche page from Southwestern Bell, showing the actual bill. Though Pim whited out the numbers on the call to Randle, they were readable. It was clear that the call lasted 54 minutes.

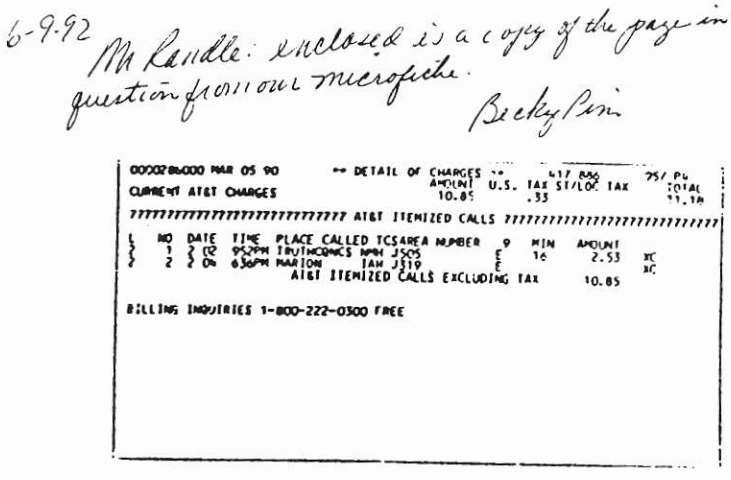
Seventh, in comparing the bill Anderson sent Carpenter to that from the phone company, we see that it is not the same as the bill from Southwestern Bell. As noted, Pim wrote that "enclosed is a copy of the page in question."

If called into court, we could prove that the bill we have from Anderson is the one he provided to Carpenter. We could prove that the second page was from Southwestern Bell. We could show that the bill Anderson submitted was not produced by Southwestern Bell but much more likely came from Anderson's own typewriter. Since that bill came from Carpenter, who got it from Anderson, the only conclusion that is left to us is that Anderson created it.

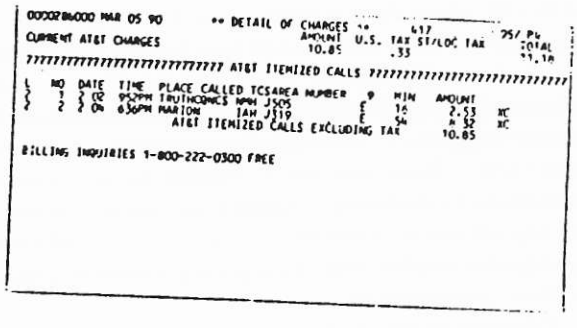
There is, of course, one larger conclusion to be drawn: The Anderson story is bogus from start to finish. ✦


This appears to be a copy of our microfiche records. However, the length of the call and amount is different.
Becky Pim
SOUTHWESTERN BELL
RESIDENCE SERVICE CENTER
600 ST. LOUIS
SPRINGFIELD, MO 65806
000028000 MAR 05 90
CURRENT AT&T CHARGES
DETAIL OF CHARGES
AMOUNT U.S. TAX ST/LOC TAX
6.42 .26 6.
AT&T ITEMIZED CALLS
L NO DATE TIME PLACE CALLED TCSAREA NUMBER 9 MIN AMOUNT
2 1 2 02 952PM TRUTHCONCS NMH J505 E 16 2.53 XC
2 2 2 04 936PM MARION IAH J319 E 26 3.89 XC
AT&T ITEMIZED CALLS EXCLUDING TAX 6.42
BILLING INQUIRIES 1-800-222-0300 FREE
other min.

Stanton Friedman, upon examination of this bill, provided by Anderson through John Carpenter, thought it was a "cut and paste job." The numbers he circled are not different from those on the Southwestern Bell bill, but look different because of the photocopying process. The disputed numbers here, however, are irrelevant because they have nothing to do with the length of the call and the amount charged.


6-9-92 Mr Randle: enclosed is a copy of the page in question from our microfiche.
Becky Pim
000028000 MAR 05 90
CURRENT AT&T CHARGES
** DETAIL OF CHARGES **
AMOUNT U.S. TAX ST/LOC TAX
10.85 .35
AT&T ITEMIZED CALLS
L NO DATE TIME PLACE CALLED TCSAREA NUMBER 9 MIN AMOUNT
2 1 2 02 952PM TRUTHCONCS NMH J505 E 16 2.53 XC
2 2 2 04 936PM MARION IAH J319 E 54 10.85 XC
AT&T ITEMIZED CALLS EXCLUDING TAX 10.85
BILLING INQUIRIES 1-800-222-0300 FREE

The Anderson phone bill as it came from Southwestern Bell. Careful examination reveals that the typeface does not match that on the bill submitted by Anderson. Although Pim used white-out to remove the length of the call and the amount, we can see that she did not remove the "Itemized Calls," the "Current AT&T Charges," the tax, and the total do not match those on the Anderson bill.


000028000 MAR 05 90
CURRENT AT&T CHARGES
** DETAIL OF CHARGES **
AMOUNT U.S. TAX ST/LOC TAX
10.85 .35
AT&T ITEMIZED CALLS
L NO DATE TIME PLACE CALLED TCSAREA NUMBER 9 MIN AMOUNT
2 1 2 02 952PM TRUTHCONCS NMH J505 E 16 2.53 XC
2 2 2 04 936PM MARION IAH J319 E 54 10.85 XC
AT&T ITEMIZED CALLS EXCLUDING TAX 10.85
BILLING INQUIRIES 1-800-222-0300 FREE

The Anderson bill with the white-out removed to reveal the actual length of the call and the true amount for the call. Note that the length of the call is consistent with the length of the tape, given the fact that the tape was turned over in the middle of the conversation.

EDITORIAL—*continued from page 3*

he seemed to be the long-lost independent witness. Never mind his world-class memory of events he claimed to have witnessed 43 years earlier, when he was five years old. Never mind his ever-changing story. Never mind a demonstrably phony phone bill, a suspiciously unauthentic-looking piece of paper identified as a high-school transcript, or a questionable letter and dubious diary penned by strangely untraceable or conveniently dead "relatives." Never mind less than rave notices about his credibility from those who know him best. Never mind that San Agustin's "Dr. Buskirk" turned out to be Anderson's anthropology teacher, the inconveniently alive Winfred Buskirk. Never mind Anderson's blunt refusal to allow examination of his high-school records to verify his claim that he took no course from Buskirk, Buskirk's assertion to the contrary.

Never mind anything except that Anderson saved the San Agustin story, which in truth should have been abandoned years ago. To all appearances Anderson learned of that story, like the rest of us, from the pages of the Moore/Berlitz book. Unlike the rest of us, he added to it his own imaginative flourishes, with cuing from eager believers who provided him with all the background he needed—including, incredibly, a packet of material on Roswell given him by Friedman *before he even interviewed him*—to talk like an authentic Roswell witness.

All of us being human, all of us can be fooled some of the time. In Anderson's case, however, the doubts emerged almost at the outset, and troubling elements multiplied as the investigation proceeded. Yet the worse things got for Anderson, the more fervently Friedman defended him, even expressing bafflement at the very idea of anyone's questioning Anderson's word, unless of course that individual suffered from personality, professional, or intellectual defects which Friedman was, and is, eager to elaborate upon.

Even as a rhetorical strategy—much less as a truth-seeking effort—this was a foolish approach. A more productive (if, given the hopelessness of Anderson's case, an ultimately doomed) tactic would have been to say, "I know that on the surface all of these things look bad, and I understand why people have reservations, but more careful scrutiny suggests—." Of course there never was any "careful scrutiny." There was just a scramble for any possible justification for Anderson, coupled with a resolute refusal to give any serious consideration to the other side, which by any objective standard was disintegrating Anderson's claims into their component molecules.

Friedman had long since ceased being an investigator. He was now an advocate. Already, in his first conversation with Anderson, he had taken Anderson's side to the extent of disparaging another investigator, Randle, who was skeptical, and urging Anderson not to cooperate with him. Anderson happily obliged.

If anyone deserved to write and have published a good book on Roswell, Friedman is surely among the leading candidates. In many ways *Crash at Corona*, when it is not sidetracked on such irrelevancies as MJ-12 and Anderson, is a useful summary of the state of at least a part of the Roswell investigation. In other ways it is a flawed and disturbing work, an object lesson in the consequences of uncritical claimant-advocacy.

The most chilling example of this appears on page 85, where we find these words attributed to Bill Brazel, son of Mac Brazel, the rancher who discovered the debris. Brazel reports that four Air Force men called on him after learning that he had kept some of the material. One was an officer named Armstrong. "He had a [black] sergeant with him," the book reports, quoting Brazel. The same quote, taken from the same interview (conducted by Randle and Schmitt), appears on page 130 of *UFO Crash at Roswell*, but without the bracketed word.

Brackets are placed inside quotes when a writer or editor wishes to clarify meaning or insert commentary or correction. Brackets are not supposed to be used, as they are here in the Friedman/Berliner book, to put words into someone's mouth—*especially* when those words state something contrary to fact. Not only has Brazel never said the sergeant was black, he emphatically denies it.

So why the adjective between brackets? The answer is simple: To make Brazel's testimony conform to Anderson's. Anderson already knew of Armstrong and the sergeant from his reading of the Roswell literature. All Anderson did was to add a detail about the sergeant's racial identity. By dropping in a bracketed word which not only fails to elucidate but actively misrepresents Brazel's testimony, *Crash at Corona* creates corroboration for Anderson's story where none existed.

This is, of course, appalling. Perhaps Friedman and Berliner can explain what they had in mind when they did this. More likely we have seen one particularly egregious example of what happens when two otherwise honest and sensible men attempt, with desperation, to defend the indefensible.—*Jerome Clark*

New CUFOS Board Member

Dr. Thomas E. Bullard, a regular contributor to *IUR* and a folklorist specializing in UFO-related beliefs, has joined the Board of Directors of the Center for UFO Studies. Bullard's books include *The Airship File* (1982, 1990) and the two-volume *UFO Abductions: The Measure of a Mystery* (1987), available from the Fund for UFO Research.

The other members of the CUFOS Board are Mark Rodeghier (scientific director), John Timmerman, George Eberhart, Don Schmitt, Jerome Clark, Nancy Clark, Michael Swords, Jennie Zeidman, and Don Johnson.